

The Half Can Never Be Told



THE NORTH EAST INDIA GENERAL MISSION
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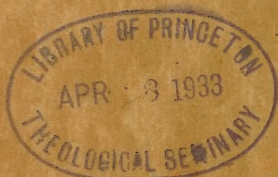
IN CO-OPERATION WITH THE

WORLD WIDE REVIVAL PRAYER MOVEMENT

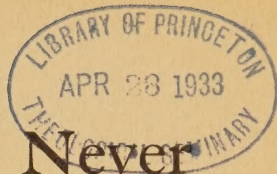
TAKES PLEASURE IN SENDING YOU THIS BOOK
FOR YOUR PRAYERFUL CONSIDERATION.

SHOULD YOU HAVE A COPY, WILL YOU KINDLY
PASS IT ON TO SOME CHRISTIAN FRIEND.

BV
3770
.W583
1927



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World Wide Revival Prayer
Movement.
The half can never be told



The Half Can Never Be Told

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Woods, Grace W.
(Mrs. Henry M. Woods)



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Foreword

A SERIES of *events* has led up to the publication of this small volume. In January of this year Dr. Arthur Strickland, of New York, sent to us a paper covered pamphlet of about twelve pages, which contained a brief account of the great revival of '57-'58. Several weeks later we received, from Rev. J. R. Ward, of Coonoor, India, a well worn copy of "The Power of Prayer," by Dr. Samuel Prime, and published seventy years ago, giving a detailed record of this work of the Holy Spirit, which began with "The Fulton Street Prayer Meetings." About the same time we were being urged to reprint "The Half Can Never Be Told," a booklet dealing with "The wonderful work of grace" in Shanghai the summer of 1925. To the several friends who have made possible this little book in its present form we give grateful thanks.

GRACE W. WOODS.

"I could also have stepped into a style much higher than this in which I have discoursed, and could have adorned all things more than here I have seemed to do; but I dare not. God did not play in convincing of me; the Devil did not play in tempting of me; neither did I play when I sank as into a bottomless pit, when the pangs of hell caught hold upon me; wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that does not, let him produce a better. Farewell."—

JOHN BUNYAN.

Introduction

FOUR men prominent in the activities of the Gideons were seated at the table of one of our Bible Institutes discussing the religious situation of the day. They had come to seek guidance. Like a multitude of other thoughtful Christians they felt baffled and utterly incompetent to handle the situation. Modernism is eating like a canker worm. Indifference is justified. Immorality is championed and defended by some who should condemn it. Even among those who are loyal to the faith there is a woeful lack of spiritual vitality. How can we solve the church problem to-day?

One of the teachers of the Institute, an humble servant of God, said that in his estimation there are three reasons for our religious plight. Firstly, prayerlessness. Few Christians can recite definite instances of answered prayer. They pray after a fashion but never expect God to answer prayer. They lack faith in the reality of the presence of God. Secondly, ignorance of God's Word. Lastly, lack of personal soul winning. Few Christians have ever been used of the Spirit to lead another soul to Christ.

Certainly the teacher was correct in his analysis of the situation. Others more wise than he would set about to explain the church problem on the basis

of some high sounding phrases and would be far remiss. The cause of our problem is a simple one and the solution is just as simple.

Denominationalism has gone mad in its construction of machinery to propagate their enterprises. We have boards for this and boards for that. We have committees for this and committees for that. Individuals hustle about who represent these boards and tell us how to do things and only leave in their wake suggestions. Talk, literature, talk, literature, ad infinitum. So on the whole the spectacle is presented that our church machinery is the busiest thing doing nothing that could possibly be constructed. We make much ado about nothing. What the Christian Church needs to-day is some Robinson Crusoe who will be brave enough to show it how little it needs of organization to get along with. Some one who will lead the Church "back to the simple life."

The Christian Church from its inception has been a supernatural institution. Christ said that He would build it and has given us the Holy Spirit to further it. But Satan has ensnared man into thinking that he must build it and he must construct machinery to make it go. Thus man has succeeded in ruling the supernatural almost entirely out of the Church. Organization and machinery is perfectly proper provided it is wrought about through the guidance of the Holy Spirit and provided it does not displace the Holy Spirit. We must wait for the Lord, not run before Him. We must seek His

will and do it if we would have the blessing of the Almighty upon the Church. He must increase in the progress of events and man must decrease.

If the Church is a supernatural institution then we must get in touch with the source of its power. The source is Christ. Christ can only be reached through prayer. If the Church is to be a living thing it must live through prayer. Prayer is its means of securing life and power.

Can it be done by prayer? That is a pertinent question. We will not argue. We will not theorize. We will just repeat that it has been done. It has been efficacious in the past and in recent days. That is the purpose of this little book. To stimulate our memories by way of remembrance. There is nothing original in this work. We have simply condensed other works. We owe our debt of gratitude to S. J. Prime, D.D., for "The Power of Prayer," and Arthur B. Strickland, for "The Revival with a Million Converts," and Mrs. Henry M. Woods, for "The Half Can Never Be Told." These works are full of the romance of revival and we have endeavored to bring some of the enthusiasm to you.

We are especially indebted to Dr. and Mrs. Henry M. Woods for making this volume possible. Through ardent prayer they were led to have it published and through their generosity it is passed on to you. May you receive it and read it in a prayerful manner. This work only claims to proclaim the excellence of His power.

Let the Christian Church be fired to a Prayer

Revival and all the problems of to-day will disappear and once more the preciousness of the Cross and the power of God will save souls. Without prayer, without the Holy Spirit, we labor in vain. Prayer of praise, prayer of confession, prayer of intercession, prevailing prayer will change things.

A FELLOW-WORKER IN THE MINISTRY
OF INTERCESSION.

Ventnor, N. J.

June 22, 1927.

Preface

IT IS with profound gratitude that we consider what hath been wrought in the weeks since the first reprint of this small book came from the press. Within one week the edition of 5,000 copies of "The Half Can Never Be Told," was exhausted and another like edition arranged for. Since that time, July first, 50,000 copies have been demanded, and a much larger number applied for. We regret exceedingly that it has not been possible in every case to send as many as the friends desired. Announcement was made of the readiness of the British edition in the September 7th issue of the *Life of Faith*. On the 15th we received a cable which read: "Enthusiastic response to your offer, The Half—applications have exhausted entire edition. Anticipate demand further ten thousand if available. Shall we reprint?" A time of waiting gave assurance of His will concerning this and we cabled, "Reprint ten thousand." On October 11th, another cable came: "Applications have absorbed entire reprint, demand unabated, another ten thousand needed." Then it was that we were brought face to face with the financial aspect of the case. During the entire four years, and more, since we began distributing free literature in connection with The World Wide Revival Prayer Movement, private funds had been found sufficient, but with the *world demand* a check was now upon our "willingness." A willing mind is acceptable to God, books must be paid for in the currency of this world. As we prayed it became increasingly clear that God was calling us to "A new thing" in this respect. Forty-eight hours went by and then, our eyes directed to the words found in 2 Chronicles 25:9 l. c., our spirit was encouraged to believe that God is able now as then to give the "much more" and "by faith" we acted upon His

word. Accordingly the reply cable was sent, "Re-print ten thousand *The Half*." The following day the post brought a letter from a firm of lawyers in a distant city, where I lived for nine years, long ago. The letter enclosed a copy of the will of a very dear friend in which she had left to me a property valued at "much more" than the cost of the ten thousand books. This "token" of His loving kindness was the more impressive as I had not seen my friend in more than six years before her death, which occurred in September, and only for the briefest visits since beginning survey of Mission Fields in 1919. Answers to our prayers do not always come so quickly—"He is the same, yesterday, today and forever." In addition to the large number of copies of "*The Half Can Never Be Told*," at least 15,000 copies of other books have gone far and wide, including—"A Scientific Investigation of the Old Testament," and "Is the Higher Criticism Scholarly," by Dr. Robert Dick Wilson; "Take This Child," by Mary Warburton Booth; "The Greatest Force On Earth," and "Revivals—How Promoted," by Dr. Thomas Payne; "The Wars of the Lord," by Rev. J. Russell Howden; "Labyrinthine Ways," by Dorothea C. Waller, of the Donhavur Fellowship, and others. "Declare *His* doing among the people, make mention that *His* name is exalted." For this purpose the above testimony to His faithfulness is now shared with those identified with the W. W. R. P. M. through the free books, a few testimonies (page 93) which we feel will add to the prayer interest have been also included in this edition. A letter just received from Rev. McCheyne Patterson, of Sialket, Punjab, India, throws light upon the book ministry, and the manner in which His children are being reached without other effort than that brought about by prayer.

Dear Fellow-Workers for Christ:

It is beyond me to try to thank you for all your kind thought of us out here and God's work at the Convention. I leave the thanks to Him whose you are and whom you serve. He will abundantly bless you, of this I feel sure and for this I pray. Your two hundred books arrived very quickly by post just in time for the Convention. We had a very special number of well educated pastors present, and I was enabled, through your generosity, not only to distribute these invaluable records of God's Reviving Work to them, but also to their colleagues. There were several professors from various Colleges and Theological Seminaries present and I gave them copies for their libraries, and for their theological students. I have just received a request from Karachi for more copies which I can happily send. I gave a number to Bishop Robinson, of the M. E. Station of the U. S. A., now at Delhi. So your Messengers have gone away up to Poshawar all over the Punjab, away down to Allahabad and Central India and to Karachi in the West. I took some down to Delhi and the Rev. Mr. and Mrs. Cove. of Bengal, took some to Calcutta. So the good news has been spread far and near, thank God!

What a glorious Appendix the Shanghai Revival makes, showing that the same Power is with us now as was with the folk of 56-57-58.

How am I to speak of your other two gifts—the precious books by Dr. Robert Dick Wilson, "A Scientific Investigation of the Old Testament" and "Is the Higher Criticism Scholarly?"? I have distributed them with great thought and prayer. They will help greatly the World Wide Prayer Revival Movement and also the Bible League of India. I am seeing to it that all Libraries receive copies and also every important Mission Station in the Punjab. Some I'll lend so as to assure their being read and going all around our Mission Stations.

Thank God Modernism is not showing itself among us here. We have much to be thankful for, owing largely to the spiritual uplift of the Sialket Convention. (The "Keswick" of India. G. W. W.)

Need we add "pray for us, and not for us only, but for all who love Him and look for His appearing"?

"Nothing lies outside the reach of prayer except that which lies outside the will of God. Believing, let us continue in prayer and watch in the same with thanksgiving."

Ventnor, N. J.

GRACE W. WOODS.

November 12, 1927.

The books mentioned cannot be had except upon application to the publisher, so long as the supply lasts.

Publish Abroad

A hymn with words and music by

HELEN HOWARTH LEMMEL

The Story of the Hymn

“**I** WANT a new hymn. Can you give me one?” was the query from various Christian leaders at about the same time. To this the invariable reply was “They do not usually come just that way, but the hymn will gladly be given to you when God gives it to me.” But none was given. A friend who was told of the repeated requests and the persistently silent harp, said “But if a song is needed, it is there. What about the great Keswick word. ‘All one in Christ Jesus’?” And at once words began to group and sing, though faintly as from a distance, “One in Christ Jesus, a new creation.” The remainder of the day was spent in the crowd, and when quiet came it was a late hour, and mind and body too weary for anything but rest. Morning brought a letter from China, asking for a revival hymn for use especially in the World Wide Revival Prayer Movement, a movement inaugurated by a Day of Prayer in Shanghai, on January 1st, New Year Day, 1924, and already a force for God in the world. “A hymn too,” the writer went on “that would be generally useful in the con-

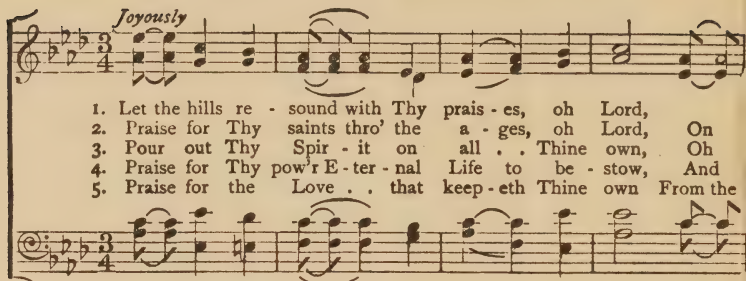
ferences to be held in China this coming summer, and while not wishing to limit or dictate, we feel that a hymn having as its basic thought, 'That the world may know,' would bring blessing." Again the blessed John 17! Within ten minutes the words of the refrain had marshalled themselves, and were singing "full voice," as it is desired that "all the people" sing them. The night watch was spent in John 17, the Holy Spirit leading God was giving the search into the deep things of the great Prayer of the Great Intercessor, and for such measure of the Truth and the Life as is found in the verses, to Him be the praise and glory. May He who gave, use to "publish abroad" His so great salvation."

Copies of this song may be obtained free
from
THE WORLD WIDE REVIVAL PRAYER MOVEMENT,
5 So. Oxford Place,
Ventnor, Atlantic City, N. J., U. S. A.

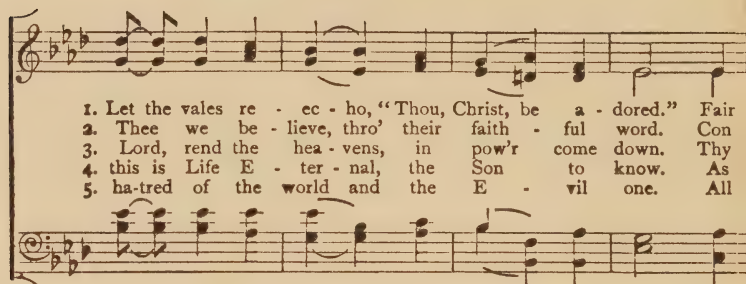
PUBLISH ABROAD.

Words and Music by HELEN HOWARTH LEMMEL.


Joyously



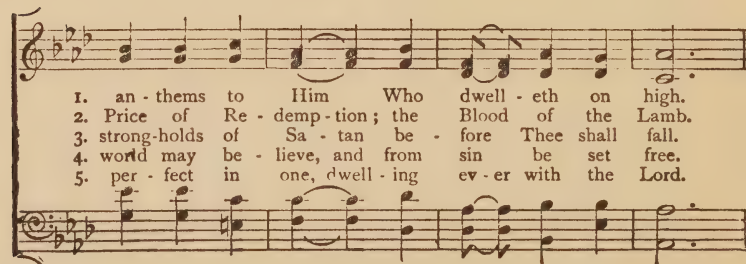
1. Let the hills re - sound with Thy prais - es, oh Lord,
2. Praise for Thy saints thro' the a - ges, oh Lord, On
3. Pour out Thy Spir - it on all . . Thine own, Oh
4. Praise for Thy pow'r E - ter - nal Life to be - stow, And
5. Praise for the Love . . that keep - eth Thine own From the



1. Let the vales re - ec - ho, "Thou, Christ, be a - dored." Fair
2. Thee we be - lieve, thro' their faith - ful word. Con
3. Lord, rend the hea - vens, in pow'r come down. Thy
4. this is Life E - ter - nal, the Son to know. As
5. ha-tred of the world and the E - vil one. All



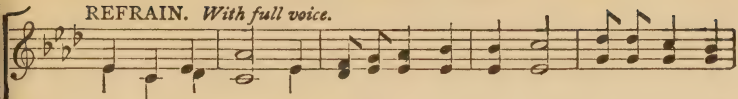
1. wa - ters give back to the list - 'ning sky Our
2. -strained by Thy love, let the ran - somed pro - claim The
3. strong Arm made bare shall the dark hosts ap - pal; The
4. Thou by the Fa - ther wast sent, so are we, That the
5. praise for Thy glo - ry we shall one day be - hold, Made



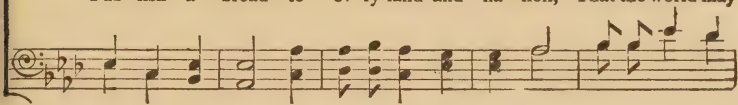
1. an - thems to Him Who dwell - eth on high.
2. Price of Re - demp - tion; the Blood of the Lamb.
3. strong-holds of Sa - tan be - fore Thee shall fall.
4. world may be - lieve, and from sin be set free.
5. per - fect in one, dwell - ing ev - er with the Lord.

PUBLISH ABROAD.

REFRAIN. *With full voice.*



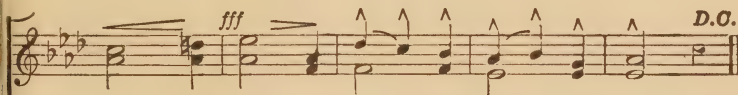
Pub - lish a - broad to ev-'ry land and na - tion, "That the world may



know" His per - fect sal - va - tion, "Free-dom from sin," His



roy-al pro-clam - a - tion! One in Christ Je - sus; a new cre -



- a - tion! Hal - le - lu - jah! Praise His Name!



The first verse has reference to the lovely setting in which the great Keswick Conference, England's Lake District, is held each year, this song was sung at "Keswick's Jubilee," 1925. For general use the first line may be omitted.

PART I
The Revival of 1857-1858

THE REVIVAL OF 1857-1858

THE GENERAL REVIVALS FROM 1857 TO 1860

THE autumn of 1857 was signalized by a sudden and fearful convulsion in the commercial world. That calamity was so speedily followed by the reports of revivals of religion and remarkable displays of Divine Grace, that it has been a widely received opinion that the two events stand related to one another as cause and effect. In the day of adversity men consider. When the hand of God is suddenly laid upon city and country, the sources of prosperity dried up, fortunes taking to themselves wings; houses, venerable for years, integrity and success, tumbling into ruins; the names never tarnished by suspicion, becoming less than nothing in general bankruptcy, it is natural to believe that men will look away from themselves, and say, "Verily, there is a God who reigns." As in the time of an earthquake, or wreck at sea, men's hearts failing them for fear, they will cry to Him who rides upon the whirlwind; so it was believed that the financial storm had driven men to pray. And it doubtless did. Never was a commercial crisis so inexplicable under the laws of trade. It was acknowledged to be a judgment. The justice of God was confessed in arresting men in recklessness, extravagance and folly. Thousands were

thrown out of business, and in their want of something else to do, assembled in meetings for prayer. *But these meetings had been already established.* The Spirit of God had been manifest in the midst of them. Before the commercial revulsion, the city and the country had been absorbed in the pursuit of pleasure and gain. Men were making haste to be rich, and to enjoy their riches. Recklessness of expenditure, extravagance in living, display in furniture, equipage, and dress, had attained a height unexampled in the previous social history of our country, and utterly inconsistent with the simplicity and virtue of our fathers. These signs of prosperity had filled the minds of good men with apprehension and alarm before the panic seized the heart of the world. Christians who had kept free from the spirit of speculation and the mania for making money, had trembled for the future of a people so absorbed in the material, as to be oblivious of the spiritual and eternal. These pious people had been gathering in meetings for prayer, before the convulsion began. Now, indeed, the meetings received large accessions of numbers in attendance, and a new infusion of life from above. More meetings were established, and large numbers attended. The prayer meetings became one of the institutions of the city. Christians in the distant parts of the country heard of them. They prayed for the prayer meetings. When they visited the city of New York the prayer meeting was the place to which they resorted. The museum or theatre had no such attrac-

tions. Returning, they set up similar meetings at home. The Spirit followed, and the same displays of grace were seen in other cities, and in the country, that were so marvelous in New York. The revival is to be remembered through all coming ages as simply an answer to prayer.

We must look behind all means, and acknowledge that this is the Lord's doings. He had said that He would be inquired of by the House of Israel, and when they called, the Lord answered and heard. This is to be the standing testimony which the revival will bear forever in the history of religion. The design of this little book is to exhibit the faithfulness of God to His promises and His willingness to give His Holy Spirit to them that ask Him. It is to encourage and stimulate Christians in all places, to seek the same glorious gift of grace for themselves and perishing sinners around them. Pastors will read it, and communicate to their flocks. Thousands of humble people of God, who know the way to the mercy seat, will here find their prayers answered when they come to pray.

The immediate occasion which began the revival in New York was the famous noon day *prayer meeting movement*. Mr. J. C. Lamphier, a lay missionary in New York City, was greatly burdened for the salvation of souls. Almost daily in the lecture room of the old Dutch church on Fulton Street he would go alone to pray for a genuine revival. He finally decided to invite others to join him in prayer. He announced a weekly prayer

meeting to be held at noon on Thursday the 23rd of September, 1857. For thirty minutes he prayed alone. Five others joined him in the second half of the hour. In this way the far-famed Fulton Street prayer meetings began. Before long the numbers increased and it became a daily prayer meeting. This meeting room overflowed and simultaneous meetings were held in the other auditoriums of the church building. The seats were all filled, passages and entrances were blocked and hundreds were turned away for lack of room. This led to the formation of nine other daily noonday prayer meetings in New York City.

Men and women gave these prayer meetings the first place in their lives. The story is told of a merchant who came to New York City to purchase goods. While engaged in selecting his articles the noon hour arrived. The visiting merchant requested the New York wholesaler to work through the noon hour, thus enabling him to return home by the usual boat. The reply was given, "I cannot help that. I have something to attend to which is of more importance than selling goods. I must attend the noonday prayer meeting. It will close at one o'clock and I will then fill out your order." The visiting merchant was impressed and reflecting upon this example of Christian fidelity was led to become a follower of Jesus Christ. He returned to his home in Albany, New York, and immediately started the noonday prayer meetings in that city.

Thus the noonday business men's prayer meet-

ing was inaugurated. It was to have new phases of interest. The old, long, cold, formal routine was to be broken up. Every thing was to be arranged for the short stay of those who came. All the exercises were to be brief, pointed, and to the purpose, touching the case in hand. This idea grew out of the necessity of men's engagements. They could come in and stay five minutes, or the whole hour, as they pleased. Staying five minutes they might have an opportunity to take part, for no one was to occupy more than five minutes in the remarks or prayers.

The conviction was universal that this prayer revival was the work of God. The impenitent felt that Christians loved them; that their love for souls made them earnest. They were awed by the sense of Divine Presence in the prayer meetings and felt that this was holy ground. Christians were very much humbled. Impenitent men saw and felt this. They felt that it was awful to trifle with the place of prayer; sacrilegious to doubt the spirit, the sincerity, the efficiency, or the power of prayer. It began to be felt that Christians obtained answers to prayer; that if they united to pray for any particular man's conversion, that man was sure to be converted. What made them sure? What made them say that "they thought that this man and that man would soon become a Christian"? Because they had become subjects of prayer. And men prayed in the prayer meeting as if they expected God would hear and answer prayer.

A SAMPLE PRAYER MEETING

We will now give you a brief outline of one meeting, not an unusual one, but such as hundreds of the meetings had been. We might take any one, and it would be a sample of all the others. We do not mean that the exercises were always alike and always equally interesting; they varied in some particulars and the incidents of the meetings were always unlike, and gave great effect to the spirit of the meeting.

Several took their seats in the Prayer Meeting Room fifteen minutes before twelve, noon. All is quiet and silent. No talking, no whispering, all has the air of deep solemnity.

At ten minutes before twelve, business men began to come in rapidly. Ministers and laymen, all are seated promiscuously together; there is no distinction, except in respect to strangers; they are treated with attention and respect, and there are always some to see that they are comfortably seated.

Five minutes before twelve, the leader for the day passes in, and takes his seat in the desk. He is a business man; he has never led before, and a new one will come in his place tomorrow. All of his movements are quick and rapid; he seems impressed with the importance of the moment, but seems of not the least importance himself. Two minutes to twelve, the room is packed to its utmost capacity. Many are standing in the hall, unable to get in.

At twelve, noon, precisely to a minute, the chairman rises and gives out that beautiful hymn "Blow ye the trumpet, blow."

The leader then calls on all to unite with him in prayer. His prayer is short, exactly to the point; he prays for the Holy Spirit, for the quickening of Christians, for the conversion of sinners here present at this very hour, for the spread of the revival, for the perishing thousands all around us.

Then he reads the seventeenth chapter of John. A word of comment while he stands with slips of paper in his hand. There is a little sea of upturned solemn faces. A deep stillness pervades the assembly. These are business men and they address themselves to the great business before them. Oh, what a moment!

"I will read four or five of these requests, and will call on some one to follow immediately in prayer, remembering these cases." He reads:—

"A sister in Massachusetts desires prayer for a brother seventy years of age," etc.

"A brother, for a sister in Pennsylvania," etc.

"A mother who has attended these meetings, and thinks she has been benefited, desires prayer for a large family," etc.

"I judge," said the leader, "that this mother has lately found peace in believing."

"A gospel minister sends a very urgent request for four brothers to be remembered in prayer, that they may be converted, and that they, too, may be-

come preachers of the glorious gospel of the blessed God."

"From Philadelphia, for a brother and sister who are trying to be earnest seekers after the grace of God."

"Now," said the leader, "will some one lead in prayer?"

Prayer was offered by a clergyman. When this prayer was concluded, which was very short and in reference to the specific cases before the meeting, a gentleman arose in the back part of the room, and begged the prayers of all present for himself and his sister. Prayer immediately followed.

Then all sung one verse of the hymn,

"Jesus, My Saviour and my Lord."

A gentleman from St. Louis now arose and addressed the meeting with great animation.

"We have heard of this meeting by the mouth of those who have been here with you. We have heard of you through the religious and secular papers, and we have heard from you by means of the telegraph. Who would have thought of this last as a channel of communication in regard to this great work of salvation? And yet, how did our hearts, away in St. Louis, rejoice to be told by telegraph of what the Lord was doing for you here in New York? Oh, what a bond of union was opened between us! I cannot tell how we are cheered and encouraged by what we hear from you every week. We look along the columns of our

religious papers and especially of those which come from your city, and you cannot tell how eagerly we gather up the revival intelligence which comes from this meeting, and how we are encouraged by it.

“We rejoice at the high ground you have taken here, and as you elevate your standard, so other places will elevate theirs. The work of grace has been wonderful among us, and especially among the colored churches in St. Louis. We have such churches, and they have colored educated pastors—able men, and sound and thoroughly orthodox preachers of the gospel—and they have their Sunday schools and day schools, and their children are taught to read. It is against the law, that is true, but the law that forbids teaching a colored child to read in St. Louis, is a dead letter. We want to hear from you, to hear from this meeting, every week. We ask for a kindly remembrance in your prayers.”

Another speaker followed. He was a venerable, fine looking gentleman. We know not who he was, but took him to be an old thrifty merchant. He spoke of our having had signal answers to prayer, and referred to some signal recent cases. He then spoke of the importance of praying for our rulers, our judges and all in authority. He spoke especially of the gratifying fact, that when President Buchanan was at the Bedford Springs, he attended daily upon the prayer-meetings with most exemplary and respectful attention. And why should we not

pray, said he, for Mr. Buchanan? Why not send up our prayers to God that he may be a true Christian? When the righteous rule, the earth rejoices. When the wicked rule, the people mourn. As he was resuming his seat, the leader invited him to lead in prayer for the object he had named. He rose again, and poured out a fervent prayer for President Buchanan by name, in a manner of the utmost respect for him, his character and office; but for him, as a sinner like ourselves, needing an interest in the atoning blood of Jesus Christ; for him as needing the wisdom that cometh from above to guide and assist him in his arduous duties, and under his great responsibilities; for him, whose evening days were coming, and who needed a well-grounded hope of heaven. There was remarkable propriety in this prayer, which touched a chord in every heart. It is now twenty minutes to one p. m. How the moments fly! Time on swift, noiseless wings is passing.

The leader stands with slips of paper in his hand. These have been going up to the desk as the meeting progressed.

"I have several more of these to read," said he. He reads:—

"A lady requests prayer for a profane father and his numerous family."

"A church in Dutchess County, that they may not be passed by in this day of salvation."

"A church in Keene, N. H., where a few mercy-

drops have fallen, asks prayer for the plentiful shower."

"Prayer for a young lady."

"Prayer for two brothers, sons of a deceased pastor of one of our Dutch Reformed churches." And last but not least.

"Prayer, is asked of the Fulton Street prayer meeting by a daughter of a missionary who died upon a foreign shore, for a brother, unconverted, that he may become a Christian; and, if it be the will of God, that he may be prepared to take the place of his father in the ministerial office, and in the missionary work."

An earnest prayer for these by the gentleman from St. Louis. Then one verse of the hymn—

"All hail the power of Jesus' name,
Let angels prostrate fall."

Oh, what a power in that ever-precious name! All hearts here seem to feel it, as they sing with united hearts and voices.

Time passes on apace, and we seem to have much yet to do. Several rise to speak. A Philadelphian gets the floor, and tells in a few brief words of the wonderful work of grace going on still in that city; now truly a sister city—a city of brotherly love. All the prayer meetings are filling up. God pours out His Spirit afresh. All are animated with new hope and zeal. We are expecting a great refreshing from on high. Then he made some brief and impressive statements of the state of things in the

prayer meetings at Jaynes' Hall, the hose-houses, the big tent; the conversion of the firemen; the combination and earnestness of the ministry; the preaching of the gospel in unwonted places; the crowds that flock together to hear; the activity of the Young Men's Christian Association, and of the encouragement we all have from the accounts we receive from New York. "*Pari passu*," said the speaker, "we go along with you.

A leading hardware merchant made some observations of a very earnest character, in regard to the kind of action to be adopted by the 50,000 professors of religion in this city, fitted to reach the 1,000,000 in this city, resident, or who come here to do business from the surroundings, or from abroad. The great point is, for each one to take one individual or a family under his special supervision, and endeavor to lead them to Christ.

Very brief prayer follows for all the objects.

A verse was sung, and a man arose and said:—When a person presents a request for prayer, and that prayer is answered, he felt it to be a duty to communicate the fact for the encouragement of the meeting. He said that he presented a request here some weeks ago, that God would bless his efforts to establish a prayer meeting at a place in the country, where he was about to spend a season. "The first week we had about twenty in attendance, second week about thirty, third week about forty, and last week about one hundred. The meetings have all been very solemn and interesting. There was

much deep emotion in the audience. Many were affected to tears, and the Holy Spirit was evidently operating on the hearts of the unconverted."

One said he felt timid on this matter of so many requests being sent here for prayer. "I am afraid of this," said he; "I am afraid of spiritual pride. I am afraid the Spirit of God will leave us. I have my misgivings about all this. Every request read here is a dagger to my heart."

Another rose and said, "O, do not discourage these requests for prayer! Where would my son have been, had it not been for your prayers? I have followed him around the globe with mine. He lately came home from sea unconverted. I brought his case right here. I said, 'Men of Israel, help.' I wanted you to help me pray for him. I knew you would not do anything for him *but* pray. God must do all the work. He must bow that stubborn will, and humble that proud heart. Oh, what cause of thankfulness and joy I have, that God hears and answers prayer. That son is to-day a new creature in Christ Jesus as I humbly trust, and to Him be all the glory. Do not feel tried with the coming of these requests for prayer. Oh, no! no! Let us rejoice that they do come. But let them pray who send them to this prayer meeting. Let the language of all the hearts in this assembly be, 'The power belongeth to God.' 'Turn us O Lord, as the streams of the South.' Let us pray for all who ask us to pray, believing, trusting, hoping, and humbling ourselves low before God."

A clergyman said he was accosted in the street by a stranger a short time since. He was concerned for his salvation, and had been for some time. He had been to the Fulton Street and the John Street meetings a great many times, but could obtain no peace. He said at the Fulton Street meetings he would watch to see who took an active part, and then the next day he would get a seat beside them, hoping they would say something to him. But all in vain. No man seemed to care for him.

"One day a request was put in by a mother for a son. It struck me that that was from my mother. After meeting, I got sight of that request. And sure enough it was from my mother, in her own hand writing. She cared for me."

A youth sent in a request to be prayed for some time ago; and again today a request that we would give thanks to God that he had found Christ precious to his soul. The leader said he knew this young man, and hoped he would be here himself to tell what the Lord had done for him. After a little time he came in and arose, and said, that he had requested an interest in the prayers of this meeting; and oh, what a change! How his darkness was turned into light, and his sorrow to joy! He called upon all to praise God for the great change. This young man in his boyhood had been a member of a class in the Sunday school connected with this church, and his teacher, who had not seen him for years, was here to meet him to-day.

A gentleman said he met a teller of one of our

city banks, who felt greatly concerned for the salvation of three sisters unconverted. He presented a request at one of our Fulton Street prayer meetings, on behalf of those three sisters, from the brother, asking us to pray for their immediate conversion. "And now I am here to say that those three sisters are rejoicing in the pardoning love of Jesus and are rejoicing with that joy which is unspeakable, and full of glory."

A praying mother died a short time since, leaving six unconverted children. The last of those six children was converted a short time ago. "I am," said the speaker "one of those six children; and I am that last one!" The time was up: what a brief hour, a heavenly place!—the minutes had fled on the wings of prayer and praise, and the precious season was over.

This is but a sketch of the many meetings in Fulton Street, and other places in this city.

AN INFIDEL LAWYER'S CONVICTION AND CONVERSION

The narrative that follows is one of the most remarkable and interesting among the records of the revival. It was drawn up by the gentleman who is the subject of it, and being in the form of a diary, shows the gradual progress of the work of grace in his soul:—

"It is past six o'clock—clients and office companions have left for their quiet homes—I only am left alone. In that corner stands my cot, on which I

shall presently rest for the night, to renew on the morrow the same dull routine that I have passed today and many days before.

"Alone! alone! how shall I occupy or kill the time now intervening before it is ten, my usual resting hour?"

"I will go out and read the papers—no I will go over to the saloon—there I shall meet someone with whom to converse about the news of the day—Congress, the State Legislature, Kansas, politics, perhaps the great revival—what interest have I in that? I have examined the subject of religion, the Bible, the divinity of Christ. I reject the whole; it is not sustained by legitimate testimony; it is all foolishness; many beautiful sayings are found in the Bible; the benevolence of Christ is above all praise; the writers of the Old Testament had some faint idea of the existence of a spiritual God; it was obscure, imperfect. Once I believed the Bible was a revelation from God—enjoyed religion—did not doubt its reality—was more happy then than now. Those exercised by it now appear to enjoy themselves. I will do nothing to mar their apparent happiness; it will all end in death, but still I would reverse the sentiment of Paul, 'If in this life only we hope in Christ, we are of all men most miserable.' For from observation and experience I would say, if there would be no immortality no judgment, no heaven, no hell, no eternal life for the good; if all religious enjoyments end at death, the Christian's faith, and the Christian's hope are

greatly to be preferred, as a means of present enjoyment.

"There is that anonymous letter—I read it today for the first time in twenty years; it is rather a good letter—was doubtless well intended—I will read it again. 'My dear brother in Christ'—I wonder if you know how far I am from Christ now? That address was thought to be proper at this date (March 17, 1838). What is that on the desk? Notice of meeting—'Greene St. M. E. Church, J. T. Peck, Pastor; religious services every evening this week at half past seven o'clock; come thou with us, and we will do thee good.' Have a good mind to go—have not been in church for a long time—wonder if they will look cross and stiff as they did at Thirteenth Street, the last time when I was there? It is half an hour yet—will read the letter—(did read it)—will go to church—it will be a good place for a couple of hours—then it will be time for retiring. Am in the church close by the door—hope I shall not intrude—will be very civil—they are singing, praying, singing preaching; prayer meeting announced—shall I go home? 'all are invited to say'—that does not mean me surely—stay though—leaders in the altar—singing—praying—anxious ones are invited to come to the altar—'if there are any in the congregation who desire the prayers of Christians, let them manifest it by rising'—a pause—nobody rises—wonder why the whole congregation do not rise—have a good mind to rise myself and rebuke their stupidity—thought

everybody wanted the prayers of Chistians, if they were sincere—ashamed of the poor sinners who will not stand up to signify their desire for prayers of Christians—several members walking the aisles to individuals—one come to where I am seated—‘Do you enjoy religion?’ Went through the whole meeting in a rather casual manner and went home and slept well.

“Next evening after reading an anonymous letter from a man who had been converted in these meetings and which bore a personal testimony, decided to go to church again. Before going to church I reiterated in my mind my doubts and wondered what was the use of joining church. I wondered what my friends would think of me about going to church especially when they knew that I went out of my way to confess my doubts and utter blasphemy. However I went to church again, the prayer meeting started as usual. Certainly the Spirit of God was in the opening prayer and throughout the prayer meeting and although I was rather mellow for a little while and prayed that God would help me take it all to myself, I went home very unsatisfied, uneasy, thankful that I went to church. Now reminiscences of former times crowded upon me. Those happy days of yore when my soul had enjoyed religion, how much more satisfying they were than these days of my infidelity! If others could find satisfaction in religion, and if others could reach God in prayer, why should not

I? Why should not I pray again? But how could I reach the throne of grace?

"Days and weeks passed, and the subject was continually in my mind. Finally there came a night of agony—of agony unspeakable. My associates began to joke with me and ridicule me for attending the prayer meetings. I began to see the weakness of my infidel arguments. The Holy Spirit had me under conviction. And I began to feel the agony of repentance. Again I went to the prayer meeting. I was cordially invited when I entered. Was asked to go to the altar and confess Christ, but did not. Home I went conscious of the crushing weight of the burden of sin. In my room all alone agony came upon me and I seemed to see Jesus at a distance while Satan was near. A voice said, 'Pray, pray.' I said, I could not. But Jesus seemed to smile on me and say, 'How foolish you are, I have saved others as bad as you. Doubt not My power, when you are in earnest, then look to Me.' Hours passed. I tried to be penitent, to believe, to pray, but I could not. Sleep I could not. Finally I told Satan to get in back of me and asked Jesus to be my Saviour.

"The hour of business has arrived and I feel totally unfit for the tasks of the day. After the day of business is over I seek the home of a godly man and wonder whether he would think me sincere if I told him of my soul's battle the night before. But he welcomes me with open arms and prays for me. Finally he asks me to pray for myself. I did so

and after our prayers together we went to church. At this service I gave my heart to Christ and a glorious peace came over my soul. Now I know that my Redeemer lives and that He has pardoned me and a perpetual happiness pervades my soul."

CHRIST FOUND AT HOME

A young man of fashion, of wealth and education, of high social position in one of the fashionable avenues in the great city of New York, found out in the progress of the revival that he was a sinner, and that he had a soul to be saved or lost. He felt himself on the verge of ruin. He was bowed down under the load of his sin as a grievous burden. He sought relief, and found none. He had at home a young wife whom he loved as he did his own life, and more than his own life. Like him, she was devoted to the pleasures of the world and indifferent to the claims of religion. He had a sister living with him. Both wife and sister looked upon this young man with mute astonishment at the apparent change that had come over him.

One day, in one of the prayer meetings, the young man found his burden removed, faith in Christ sprang up in his soul, and that he had forgiveness through repentance. He declared that he would acknowledge and honor Christ everywhere.

The opportunity soon came. He was returning to his home in the evening. He resolved that he would obey God in his family and set up family

worship. Satan said not to be in a hurry but to take his time. He passed into his dwelling and getting alone for a moment he asked God to give him strength. His wife saw that some great change had taken place to make him happier. He then suggested that they have family worship and his wife and sister although unaccustomed to such procedure, consented. A Bible was secured and he read a chapter. He then knelt down but his wife and sister sat upright in their seats and he felt that he was alone on his knees. Not knowing what to pray he cried out in the bitterness of his soul "God be merciful to me a sinner." Then he poured out a fervent prayer and in his supplications to God prayed for His mercy upon his beloved wife and sister. So earnest was that prayer that first his wife and then his sister knelt beside him and putting their arms about his neck wept bitterly. The submission was complete, the surrender was fully made, repentance and faith sprang up together in the hearts of all three and as they rose from their knees new resolutions and consecrations were made by each. From out that circle they went day by day in their walks of usefulness, and on their errands of mercy in the great city, seeking out the perishing. They were ten thousand times happier than they had ever been before. Now they scatter blessing all around them, and as long as eternity endures, the memory of that first prayer meeting in their parlor will be engravened upon their minds.

PRAYER MEETING AT "HELL-CORNER"—A DAUGHTER WHO PAID THE PRICE

"There is a locality," said a strange gentleman, who entered into one of the Fulton Street prayer meetings, "in New Hampshire concerning which I wish to state a few facts of recent occurrence, which go to prove that the Holy Spirit can work with means or without them, according to His sovereign will or pleasure. In the locality of which I speak, there are about twenty families isolated, and cut off from all association with the surrounding neighborhoods. They have no communication with anybody beyond themselves. These families are distinguished for their profanity, wickedness, gambling, and almost every vice. They have no respect for religious institutions. They are shut out from all means of grace. They are a reckless hardened set of people. On one occasion one of these men was at a neighbor's house and while there indulged in the most horrid oaths. The woman of the house said to him:—

" 'If you don't stop swearing so, I am afraid the house will fall down over our heads.'

" 'Well, I should think,' said the man, 'that you are getting very pious, from what you say.'

" 'Well, I should think it time for some one of us to be getting religious!'

" 'If you feel that way, suppose we have a prayer meeting in your house,' said the man.

“‘Yes, we will have a prayer meeting—we will have a prayer meeting,’ chimed in many voices.

“And a prayer meeting was agreed upon and the time was fixed. They got a man to lead the meeting who had been a professor of religion. He was a notorious backslider and he answered their purposes all the better because their effort was intended to be a burlesque on prayer meetings.

“The time came for the meeting and all assembled. The backslider undertook to lead the meeting but broke down in his prayer and could not go on. Then they undertook to sing but they could not make out anything at that. But they would not give up. So they appointed another prayer meeting, on the next Sabbath at 5 p. m. They sent for a deacon of the church living three miles away telling him about this appointed service and asked him to come down and conduct it. The deacon at first did not dare to go thinking that the people at Hell-Corner were purposing a hoax and perhaps plan to mob him. After consulting a neighbor, he decided he would go. The meeting had not been in progress five minutes when the deacon realized that the Spirit of the Lord was there. Four or five-hardened men were struck under conviction at this first meeting. The meetings continued and many of the people at Hell-Corner deemed impossible to salvage became converted and became praying men and women.”

In another neighborhood of an entirely different sort, there was a wealthy, proud, infidel, irreligious man. Some of his family were inclined to go to

the prayer meeting. He called his family together and told them that if any of them "got religion" as he called it, they were to be disinherited and banished from the house. The daughter continued to go to the prayer meeting, and soon found peace in believing in Jesus. At the meeting she did not hesitate to bear witness of the great change that came into her heart, and one of the neighbors immediately went home and told her father. When she went home that night she met her father standing in the doorway with a heavy Bible in his hand.

"Maria," said he, "I have been told that you have publicly professed to-night that you have got religion. Is that so?"

"Father," said the girl, "I love you, and I think I love the Saviour too."

He opened his Bible to a blank leaf, and pointing with his finger, he said—

"Maria, whose name is that?"

"It is my name, sir."

"Did I not tell you that I would disinherit you if you got religion?"

"Yes, sir."

"Well I must do it. You cannot come into my house." And tearing the leaf out of the Bible, "There," said he, "Do I blot out your name from among my children. You can go."

She went to the house of a pious widow lady in the neighborhood, and heard no more from her father for three weeks. One morning, she saw her father's carriage driving up to the door. She ran

out, and said to the driver, "What is the matter, James?"

"Your father is very sick, and is afraid he is going to die; and he is afraid he shall go to Hell for his wickedness, and for the grievous wrong he has done you in disinheriting you and turning you from his house. He wants you to jump into the carriage and come home as quickly as possible."

She found her father sick, but she soon saw that he was only sin sick. She talked with him, she prayed with him, she endeavored to lead him to Christ. In three days, the father, mother, two brothers, and a sister, the whole family were made heirs of God and joint heirs of Christ to the heavenly inheritance. How faithful God is to those who put their trust in Him.

The disinherited was made the honored means, in the hands of the Holy Spirit, of unspeakable blessings to all of her household, by daring to go forward in the Master's service.

THE REVIVAL OF RELIGION AMONG MEN OF BUSINESS

It has often been said that the laws of trade are the ways and means by which men make money, that they are the tricks of trade and cover all the practices by which shrewd men, who claim to be honest, seek to get the advantage of other people.

It was often made the subject of daily prayer that no one who came there to pray might go away

to do business unscrupulously. Men prayed that they might always be enabled to do business on Christian principles, and go from the prayer meeting to carry out principles of the gospel into daily life. Exhortations were also given by business men to carry out of the golden rule. Much that was done in business was considered to be in direct contravention of the laws of Christ's house. Some felt that they must give up their pursuits or lose their souls; many felt that if they carried the gospel into all their business relations, they must fail, because they would stand no chance in the close and keen competition in trade if they were scrupulously honest.

An extensive hardware merchant made an earnest address in the Fulton Street prayer meeting on this subject. He appealed to his brethren to set a holy example in business, to have the same religion for the week day that they had for the Sabbath, the same for the counting room as for the communion table. He was followed to his store by a well-known manufacturer with whom he had dealings for many years.

"You did not know," said the manufacturer, "that I was in the meeting, and heard your remarks. But I was there. For the last five years I have been in the habit of charging you more for goods than other purchasers. I want you to take your books, and charge back to me so much per cent on every bill of goods you have had of me for the five years past."

The merchant came into the prayer meeting room the next day and told what had transpired, and made another exhortation that men should conduct business on Christian principles.

In a few days another man came into the prayer meeting and told an incident relative to his business relations. "I have received to-day," said he, "the payment of a debt of several hundred dollars which was due for twenty-eight years. The man who has paid me to-day was just as able to pay me twenty-five years ago as he was to-day; but I had given the debt up and I cannot account for its being paid now but on the supposition that the revival has reached the man's conscience, and he could not rest until he had paid an honest debt."

Another case was that of a convert who was a merchant and had a large business. When he came to Christ he gave up all to Him. He believed Christ meant just what He said, "Seek ye first the Kingdom of God." And he did seek it before his business and everything else, and in his business and everywhere. The Kingdom of God was first with him, in his counting room, in the prayer meeting, at home, abroad. It was refreshing to look at his smiling face and see the joy that was dwelling there. He had a pious confidential clerk who thought he must give the employer a warning.

"They are saying that you are neglecting your business and that it must suffer."

"Who says it?" said the employer.

"All your neighbors along the street."

"Do any Christians say it?"

"Well, I hardly know whether they are Christians or not. But I thought I ought to let you know what was said. Besides there is a good deal of money to be paid and I do not know where it is coming from."

"How much are you short?"

"About six hundred today, and other bills mature today and tomorrow and I felt anxious to know how they are to be met."

"Do you believe our Saviour meant anything when He said, 'Seek first the Kingdom of Heaven'?"

"Certainly I do."

"Well, what do you suppose He meant?"

"Oh, I do not know. I never thought of it. Perhaps I should not be able to answer it if I tried. But I do not think that business is to be neglected."

"I am very much astonished to hear you, a professor of religion, talking this way. As for me, I believe He means just what He says and I mean to do what He requires. I do not neglect my business. I know what paper is maturing and I do not give myself the least uneasiness about it. I use all proper diligence and the rest I leave to God."

When speaking of it, the merchant said, "I knew where I could lay my hand on the money at once, though I did not tell my clerk of it. I went to the noonday prayer meeting as usual. On coming home after one p. m. I asked my clerk about the means to meet my bills for the day."

"Oh," said he, "we are all right. Mr. B— has been in, and has paid \$1,800.00 and some other money has come in."

"This \$1,800.00 was a bad debt which I never expected to be paid," said the merchant. "So the Lord takes care of me while I take care of the affairs of my own soul and the souls of others, and seek first the Kingdom of Heaven."

Thus the power of the revival was felt in all parts of business. There never was a higher tone of honor. Under the power of the revival it was not felt to be enough that the buyers should be so wide awake as not to have goods put upon him, which he did not want, and which he could not sell. It was not enough to say that buyers must take care of themselves and with this slogan cover up mean knavery. When these little white frauds, these little deceptions, these concealments of truth, were exposed in the light of the prayer meeting, a discovery was made that startled hundreds from their self-confident security and led them to repentance and reform. It was admitted and it was felt that doing business on Christian principles meant something; that men must set the standard of true commercial honor on a Biblical basis. Men felt that they could not become Christians while they continued in unlawful employments, and any business is wrong in the sight of God which is injurious to the community. It had a tendency to make men more honest, mechanics more truthful, tradesmen of every name more upright and conscientious.

INFLUENCE OF THE REVIVAL ON CRIME AND
CRIMINALS

So dark and fearful were the records of vice in New York that it appears presumptuous to speak of the influence of the revival on crime and criminals. The Saviour who forgave a Mary Magdalene and a dying thief, is able to save unto the uttermost all those who come unto Him. In all our large cities there is a mighty multitude of men and women who are never reached by any religious or moral influence. After all the agencies employed by the faith and charity of the Church there are many classes scarcely touched by Christian benevolence. These classes do not go to our churches. The mission workers go into the lanes and lodging houses but do not find them. Some of them belong to the rowdy class, who hide themselves in dens and only emerge to war upon society and who live only for the purpose of making mischief. Others especially among the females, are regarded as absolutely lost and beyond the reach of human aid in their moral pollution. Of both sexes there are many disgusted with the way of life, or we should say, the way of death, in which they are dragging out a miserable existence here, preparing for a more wretched one hereafter; and sometimes the thought pierces the darkness and misery of their souls that they would love to retrace their steps and seek the realms of virtue and peace. But the thought perishes in the moment of its birth.

When it came to be known through the talk of the town and the public press, that there were daily meetings of prayer where sinners were welcomed and prayed for, and encouraged to turn from their evil ways and live, they took heart and began to hope. As prayer disarmed all opposition, so prayer encouraged the weak and perishing to think that they too might come under the influence of Christ. The whole city was taken by surprise when it was announced that Orville Gardner, who was usually nicknamed "Awful Gardner," had come to the union prayer meetings and wanted an interest in the prayers of the people of God. He was a profligate man whose name was familiar to the city in the annals of violence and wrong. But he was soon seen clothed in his right mind and sitting at the feet of Jesus.

It was often remarked that there was less crime and vice during the winter of 1857-58 than before. And this, under circumstances that might have been expected to increase it. The commercial depression threw multitudes out of employment and crippled the resources of more. Biting hunger urged to evil deeds. There was a time in the autumn when many feared that life and property were not safe while unemployed masses tramped the streets with banners demanding bread. But even then the power of prayer was felt. Religious influences by personal visitation by extraordinary efforts to relieve the distresses of the needy, and by Christian sympathy, reached the hearts and consciences of thou-

sands, and restrained some, and lighted hope in others breasts where was begun the reign of despair. Those who had the charge of some of our public institutions have also assured us that they could readily detect the influence of the revival on the numbers of character of those who came under their care. The evening meetings for prayer were resorted to by hundreds of those who had always spent their days and nights in the gates of hell. We have made no attempt to reckon the number of converts in this revival; but we have assurances from persons in situations to form accurate opinions, that several thousands of persons have forsaken the ways of crime, and are now walking in the pleasant paths of peace. Some of these reformed men are among the most ardent, active, and devoted followers of the Lord Jesus. I have been informed of one man, who but six months ago was known as "a fast man about town," and now having been made the subject of special prayer by his acquaintances, has been brought out into the light of the Gospel. He was received into the Baptist Church, and so rapid was the growth of grace in his soul, and so powerful was the operation of the Holy Spirit upon his mind, that it was soon said of him, not only, "behold he prayeth" but also "behold he preacheth." He was set apart by the church for that work, and he now, with great acceptability and usefulness, tells what the Lord has done for his soul, and exhorts his fellow men to turn from their evil ways and live.

We know that flood gates of iniquity are always

open in our large cities, and when the flowing stream is dammed up in one place, it will break out in another, or cut off in one channel, it will make for itself others. Much may be done in the repression of crime and yet it may so abound as to seem not to be diminished. And for this very reason, what the revival has done in repressing crime, may have failed to arrest the public attention; yet that it has had a powerful influence in this direction is none the less true. The records of heaven will show that the repentance of many a poor sinner, whose steps have well nigh slipped, and whose standing place was only just above the fiery billows has caused joy in the presence of the angels of God, over that poor sinner repenting. When the Saviour shall call together His chosen in the judgment of the great day, oh, what throngs will come up before Him, "clothed with white robes, having palms in their hand," gathered up by the great revival of 1857-8 out of the very purlieus of deep depravity and sin and saved with an everlasting salvation.

Among the poor and neglected classes the revival was greatly blessed. Those of wealth and affluence felt that the more unfortunate classes were their brothers and sisters. Their bodily and physical needs were amply provided for, but their spiritual needs were considered more important. Places of worship were opened up in every locality and a great deal of prayerful and personal work was carried on among the poor. That neglected class whom Christ loved so much and who received so

much of His attention, found that the Christ again walked the city streets and helped them through the ministrations of those who took up their cross and followed Him.

SPREAD OF THE REVIVAL IN AMERICA

Shortly after the establishment of the Fulton Street prayer meeting, one of the attendants moved to Philadelphia. This young man sought a place for a noonday prayer meeting in this city. People tried to discourage him, but he persevered. Finally the lecture room of a Methodist church was secured. Passers by jeered at him when he hung out the placard announcing the first meeting. For weeks he met with nothing but disfavor. Even the ministers looked upon the movement with distrust. God, however, was looking with favor upon the little group who were praying for the outpouring of His Spirit upon their city. After a while this lecture room became too small for them and they moved from larger place to larger place until finally they occupied the largest hall in the city, one capable of seating four thousand people. This was filled daily by men and women who came there to pray for a spiritual awakening in their city. This prayer movement led to the conversion of hundreds of people.

Soon this great noonday prayer meeting movement spread from coast to coast. Two years later, in 1859, on the second anniversary of the first noonday prayer meeting, a convention assembled at the

Cooper Institute, New York City, to consider means to sustain and enlarge the influence of these meetings. William E. Dodge was the chairman. The representatives came all the way from San Francisco to New York City. This shows the extent of the movement. About this time a gentleman gave the following testimony in one of the noonday prayer meetings in Boston: "I am from Omaha, Nebraska. On my journey east I have found a continuous prayer meeting. We call it about two thousand miles from Boston to Omaha, and here was a prayer meeting about two thousand miles in length."

THE REVIVAL IN IRELAND

The Irish revival had its beginning in the place of prayer. It was a nineteenth century Pentecost. The reading of what God was doing for George Müller in the way of answering prayer gave the desire to four young men in the north of Ireland to meet together for prayer. They met near Connor, in County Antrim, north of Ireland, and prayed that "Their labors and that of others in the prayer meetings and Sunday schools might be eminently owned of God." This prayer meeting, attended by four anxious young men, was the birthplace of the great religious wave that swept over Ireland. The first prayer meeting was held in the same month of the same year, and if not on the same day, then near the same day, that saw the first great Fulton Street prayer meeting in New York City. Though

unknown to each other, the same God was leading in His own wonderful way. This prayer meeting was the first of many, before any great visible results were noticeable. Then faith was rewarded and suddenly a great number of sinners was converted. This directed the eyes of many to the importance of the prayers of God's people and soon thousands of God's people were praying that the wave of blessing might become general. With wonderful rapidity it spread through Antrim, Londonderry, Down, Donegal, Armagh, Tyrone and all north Ireland. From the north it went to the central, the south and the west of Ireland. At times it was estimated that a thousand a day were professing conversion. Ulster alone saw one hundred thousand profess conversion.

It is difficult, in fact impossible, to describe chronologically the history of such a movement. We know its birthplace, time and origin. Eternity alone will reveal its widespread influence.

The first convert in Ballymena was a lad, sixteen years of age. After weeks of deep anxiety he found Christ as his Saviour. For a month he was the only convert. Then two women of mature years came to Christ. These were followed shortly by the conversion of a Roman Catholic and an Arian. The Presbyterian minister was away attending a meeting of the Synod when the spiritual cloud-burst came. On his return he found the town profoundly stirred. Christians everywhere were meeting in little bands to pray. Meetings were held

at all hours of night and day and young and old were smitten with deep conviction.

From Ulster the revival spread to Cavan County. In Corglass one could see the power of God working. The large church was crowded to the doors and the entire graveyard, surrounding the church, was then filled with praying Christians and anxious sinners. The preacher would be interrupted time and time again as from various parts of the church and graveyard would come the cry of anguish and prayer. One compared this particular meeting to a "house on fire with all the doors shut." The burial ground was covered with the prostrate forms of praying people. At ten o'clock at night this otherwise secluded and peaceful churchyard was one vale of sorrow and of tears.

When the fire of God fell on Ballymena the Christians in near-by Coleraine met to pray for a similar blessing in their city. Churchmen and Dissenters forgot their differences and were united in their prayers for a revival. Meetings were held in cottages and in churches. Heaven heard and showers of blessings fell upon them. So great was the conviction that one of the town newspapers was compelled to delay publication. The spirit of God had seized the compositors and instead of setting type they were wrestling in the agonies of prayer. Their new town hall was about to be formally opened with a great opening dance. So great was the conviction of sin and the desire to attend church services that the hall was engaged to accommodate

the crowd. When the opening day came the interest was at such a place that the dance was called off and instead of the stirring music of the dance one could hear the groans and prayers of anxious sinners. On the streets at midnight you could see praying groups. In the schools, the master would send the convicted children home to pray in private. So disturbed were they that study was impossible.

This revival wave went south and even in the popish districts many a soul was claimed for God. The work was not superficial. At one place a factory was compelled to close its doors for three days. Benjamin Scott, the Chamberlin, of London, visited this place and studied its character. He knew the looseness that prevailed before the revival and he gave his witness to the far-reaching and genuine results of the movement.

THE REVIVAL IN WALES

Wales is the land of great religious awakenings. The wave of blessing that flowed over America and Ireland did not miss this favored land. The awakening of 1859 differed from its predecessors in its universality. Many of the great religious revivals previous to this one in Wales were confined to a single denomination. The one we are about to consider visited all the churches, and for a time sectarianism was well nigh obliterated.

The origin of this mighty work for God cannot be located in any one given place or among any one band of people. True, its origin is traceable to

prayer and to the prayers of thousands of people. Years of prayerful persistent seed sowing preceded the heavenly harvest. The event, which ushered in the harvest, was the awakening of David Morgan, a Calvinistic Methodist minister, in Cardiganshire. Two events in his experience transformed his ministry and made him a flaming fire for God and the herald of the great revival. The Rev. H. R. Jones, a Wesleyan minister, had returned from America to his home in Cardiganshire. He had witnessed with his own eyes what God was doing for America. Coming from the warm religious atmosphere of an awakened country he felt keenly the coldness of the spiritual life in Wales. He listened to a sermon preached by Morgan. At the close he asked his brother minister if that was a sample of his usual preaching. When told that it was, he replied, "Then your people will go to hell under your preaching." This thought greatly distressed Mr. Morgan and he spent many days in prayer, in self-examination and in agony of soul. When these two brethren came together again and considered the conditions that existed in the church life in Wales they felt that there was something lacking in the preaching, and most of all, in the spirit of prayer among professed Christians. As a direct result of this visit, these brethren called a meeting to pray for a revival in their land. This was in September, 1858. At first Mr. Morgan was constantly depressed because so few attended the prayer meetings. His friend who had attended

and knew the history of the Fulton Street prayer meetings in New York saw a revival before them and never wavered in his faith. Soon a spirit of prayer was noticeable in the community and before two months had passed two hundred persons professed conversion and united with the two churches in that community.

By this time Mr. Morgan had seen his labors crowned with success and "his boldness was such that he feared neither man nor devil." One day he entered a public house and spoke to a number of men who were smoking and drinking there. After earnestly entreating them to flee from the wrath to come he asked if they would kneel with him in prayer. Around tables strewn with pots of liquor and pipes they knelt and Morgan prayed as he had never prayed before. When he arose he found himself alone in the room. They had all fled. Meeting the landlady on the way out she said, "Oh, they will soon be back after you are gone." After three days when they had not returned she went to the magistrate and wanted "the law upon Mr. Morgan" for driving her customers away. The magistrate replied, "I advise you to let them alone. I have an idea that these men get all they pray for and we had better not meddle with them or they may pray you and me out of the world, too. And indeed my own wife is beginning to pray."

Soon its influence was felt all over the Principality. In the northerly county of Anglesea it was working its miracles of grace. Especially marked

was its influence among the copper miners near Paris Mountain. The miners were noted for their ungodliness and daring brutality. Women were employed in certain departments and were a disgrace to their sex. The revival changed the whole appearance of the community. At one of the chapels, an "indescribable something" came over the congregation and for two hours it was vain for the minister to think of proceeding with the service. His voice was lost amidst the cries of the people. At the close of this solemn service fifty-two had professed conversion and had offered themselves for church membership. In a few days the number reached to one hundred. In another chapel in the same community seventy professed conversion and were received for church membership. Another church in the same place received one hundred and forty. In this way all Angelsea was stirred.

A characteristic incident was the revival of a parish of about two thousand miners. The clergyman was a man of no special gifts. He had, however, great simplicity of doctrine and unusual holiness of life. He had toiled long and that with comparatively little effort. The same was true of other chapels in that neighborhood. The parish was dead. Two years before the revival broke out, amongst a faithful few there was excited a spirit of prayer for their ministers. They prayed alone in their chambers; they prayed unitedly in little prayer bands. Gradually these ministers were conscious of a new spirit of power and love in their

ministry. Soon the thoughtless, the godless and the careless flocked to the houses of prayer. The churches were filled to overflowing. More services and private visits were demanded. The results are almost incredible. From a report published at the time, we quote the following: "Such had been the spread of this quiet, secret, unregistered work, that now all immorality, all crime, as far as it is outward and perceptible to man, has disappeared from this parish. There is not a single family within its borders that has not family prayers, and there is not an individual of sufficient age who is not a communicant." This gives an idea of the Pentecostal character of this awakening in Wales.

It is difficult to summarize the results. We have sought to give suggestive and characteristic incidents of this movement of grace. A conservative estimate of the number of professed conversion would be one hundred thousand. This was a tenth of the population of the Principality at that time. The more recent religious awakening in 1894 and 1895 numbered about 80,000 professed conversions and this at a time when the population was five times larger in number. Crime was greatly decreased. Many public houses were closed. The spirit of prayer and praise took the place of previous indifference.

THE REVIVAL IN SCOTLAND

The west of Scotland is closely related to the north of Ireland. The revival wave moving over

the north of Ireland soon manifested itself in Scotland also. Visitors, to and from Ireland, told the story of the great awakening and soon there was created a similar desire for a similar blessing. Prayer meetings were started to pray for such a blessing and it was not long before Scotland was in the midst of a similar awakening. At this time so closely were prayer and revivals related to each other that it was universally believed that a revival was but the answer to persevering prayer.

A general awakening must have a spirit of intercession universal among the churches. This thought led the General Assembly of the Free Church of Scotland, on the tenth of August, 1859, to send out a call for prayer. It said: "The commission also feels the deep solemnity of our position as a church in such circumstances. The events which have recently taken place in America, in Wales, in Ireland, and to a small extent in Scotland, strikingly illustrate the Sovereign Power of the Holy Spirit and the efficacy of believing prayer and ought to encourage us to attempt great things for God and to expect great things from God, and they call upon all ministers and people of this church earnestly to pray that God may be graciously pleased to pour out His Holy Spirit abundantly upon our own land, that His work may be revived everywhere."

This call to the creating of a spirit of prayer all over Scotland. Prayer meetings were held in the churches, in private homes, in shops and even in the University of Edinburgh. Was it any wonder

that a land thus filled with the spirit of supplication soon experienced a general awakening. It is claimed that the first convert in the movement was won by a man from Coleraine, Ireland. He was holding a prayer meeting in a kitchen. Conviction deepened in the lives of some present and soon the news spread that the characteristics of the Irish awakening were manifesting themselves in Port Glasgow.

One of the striking characteristics of this religious awakening in Scotland was the fact that the movement everywhere assumed the form of a great home mission. One soul or more would be converted and would at once commence their service for God in their own homes. A country minister, as reported by the Wynd Journal, made a two days' visitation among his parishioners and found the following facts: In one house a young man had been brought to Christ and within two weeks had brought a brother and a sister. They were now working for the conversion of the rest of the family. In another home a young woman had found peace in believing and now the mother was "anxious to hear the guid word" and the father had been brought under concern just by "that lassie o' his." A little sister had also found the Master. Again another sister had brought her two sisters to Christ. In another house, the one believing member had been the means of bringing the whole family under conviction. The ones that had not found Christ were seeking Him. This is only a partial list, but it is representative. The report is closed with this mes-

sage to its readers: "Let all believers thus begin at home, and soon 'the wilderness shall be a fruitful field and the fruitful field be counted for a forest.' " Another remarkable feature is that this work does not stand associated with any special human agent. It was like the one in the other favored lands in that the Lord used the church member to be His channel of blessing. Thousands of Christians who hitherto had lived unconcerned about the salvation of others became deeply interested and saw their labors owned of God.

As far as we can learn, in no case was the revival gotten up. It was brought down from heaven in answer to the earnest prayers of the Church of God in Scotland. It was born in prayer. Victories in near-by lands created among them a desire for a similar blessing and they did the only thing they knew of to secure it—that is, they prayed.

THE REVIVAL IN ENGLAND

England was the last country to experience in a general and marked way the refreshing revival shower which fell on the Anglo-Saxon world from 1857 to 1860. The work of God in America, Ireland, Scotland and near-by Wales was regularly reported in the many religious periodicals of England. This produced a conviction of the need of one in England. At this time a declension in the religious life of this country was obvious. Instead of energy and life there was apathy and languor. Worldliness

and formality prevailed and the prayer meetings were well nigh forsaken; self-denial was all but forgotten and few souls were being converted to God. It was a time also when the masses seemed to have divorced themselves from religious services. The awakening in other lands made the condition in England look darker. It also suggested the need of more prayer. Early in July, 1858, we hear of a few of the faithful in Exeter meeting to pray for a revival. From forty at the first meeting it soon reached an attendance of over four hundred. Here and there similar meetings were held, but it was not until early in 1860 that the united prayer meeting movement became general throughout England.

Strange to say, this general movement emanated from North India. On the 29th of November, 1858, the Lodian Mission held its twenty-third annual meeting. The great theme was how can the revival wave come to them and do for them what it was doing for America. This led them to issue the famous Lodian call for a week of prayer throughout the world. They set the second week of January, 1860, as the time when Christians everywhere should observe the week of prayer. This invitation appealed to the English people. A year later, in November, 1859, a circular letter was issued containing the Lodian invitation and the endorsement of forty-four ministers of England. It resulted in a general spirit of prayer. The week of prayer was observed. In London there were at least two hundred united prayer meetings. The

movement became a general one throughout England.

“The men of Lodiani,
Of varied name and birth,
Have asked for one Hosannah
To rise o’er all the earth.
They call to every nation
Their fellowship to gain,
Who know the great salvation,
Who love Messiah’s name.

“We join them in one spirit,
With one divine accord,
We plead the boundless merit
And promise of the Lord;
We pray the glorious Giver
To pour His blessings wide,
And, o’er the earth deliver
The souls for whom He died.”

This movement did not stop with one week of prayer. At Newcastle-on-Tyne, a united prayer meeting was held for more than a year before any great results were seen. This earnestness unto prayer was possessed by both non-conformist and churchman. Among the hundreds converted in this city was a prominent liquor dealer. He was a member of the Wesleyan Chapel and was also connected with a brewery in the neighborhood and the owner of several public houses in Newcastle. At one of the prayer meetings he declared that his mind had been so impressed that he had resolved that henceforth his connection with the liquor traffic would cease. The effect of this declaration produced a profound impression on this community.

At Leeds the spirit of prayer was poured out in large measure. The union prayer meetings were thronged, within a month after the week of prayer mentioned above, one church had received one hundred new members. Many drunkards were reclaimed, and a host of the ungodly forsook their wicked companions and associations.

In Staffordshire hundreds of the colliers were converted. Daily meetings for prayer and Bible readings were held right in the pits. In one locality five hundred persons professed conversion.

From Bicester came inspiring reports of what God was doing. Nightly they held united prayer meetings, and in a short time the entire community experienced a great awakening. To use the words of an eye-witness, "It is not asserting too much to say that a greater number of sinners have been converted to God in Bicester and within eight miles of it, during the last ten months than have made an open profession of religion during the last two hundred years."

These few incidents are given as typical cases and not as a history of the work of grace. The same unity among the Christians and the same prayerfulness that preceded Pentecost antedated and continued throughout the revival in England. The laymen were unusually active. A prominent worker in London said that two-thirds of those converted there were led to Christ, not as the direct result of preaching, but through the personal efforts of individual Christians.

Considering the greatness of this movement in the Anglo-Saxon world and realizing that its origin everywhere was in the prayer meeting, one cannot but believe, with the same God, the same gospel message and with a similar need for a great general awakening that we can have the needed time of refreshing. Our need is not more organizations or more leaders. It is persistent prayer.

PART II

The Half Can Never Be Told

or

The Shanghai Revival

THE SHANGHAI REVIVAL

IT IS very profitable for us to read how the Holy Spirit worked in the great revival of 1857-8 but some of us might be skeptical about the possibility of a revival of prayer in our day. We are apt to think that we have more intellectual, national, and international complications today than were prevalent seventy years ago. Even thoughtful Christians are liable to think that in our day, prayer is useless; action and thought alone will help. Take for instance the China situation. In the bedlam of anti-foreign feeling and the advancement of Bolshevism and the trying to eradicate everything that appertains to Christianity, certainly in this situation, prayer cannot help; so the practical man speaks. It will be good for us therefore to consider an experience that occurred right in Shanghai, China, beginning the last week in June and continuing for nine unbroken weeks. The movement which we are about to speak of was fostered under the leadership of Dr. and Mrs. Henry M. Woods, who are missionaries from the Southern Presbyterian Church.

The trouble that is now rampant in China has not developed over night. It has evolved from a series of situations of long years standing. Perhaps one of the most acute manifestations of

trouble occurred in the early summer of 1925. A riot stirred up by Chinese students had occurred in Shanghai, on May 30th. When these students were brought to trial, a missionary of long standing defended the action of the police, over against that of the students, and as a consequence anti-foreign and anti-Christian feeling was stirred up among the Chinese of Shanghai and the vicinity. As time progressed this feeling of hatred became more bitter and was directed mainly against the British and the Japanese. Even Americans were affected. One felt very much like the old darky who said, that he "couldn't tell which minute was going to be his next." The slogan was "kill the foreign devil." One was fearful of one's life in the home or on the street. How much the missionaries suffered is indicated in the following letter :

DEAR MRS. WOODS,

Our hearts are breaking all the past week. I understand now why Christ answered not a word when He was accused ; everything we say is misunderstood. The hatred that surrounds us is simply terrible. I had best not write in detail for fear this should fall into other hands than your own. We thank our Father for the few who have stood by us and loved us. We have not wanted for anything in the way of necessities, for our dear servants have remained with us. In this respect we are probably better off than you folks in the Settlement, for our servants can get things on the street for us. I know you are remembering us in prayer. Sometimes it looks as though the work of seventy years

is going up in smoke and hatred—Luke 21:28 and Romans 8:28 have been a great comfort.

Yours in His love,

The situation was aggravated by a boycott on the part of the Chinese and every effort was made to have the faithful Chinese servants to leave the foreigners. There seemed to be no way of palliating the intense hatred and everyone was at a loss what to do. Mrs. Woods felt especially led of the Holy Spirit to pray and a great burden of prayer was upon her. And to show how mightily the Holy Spirit works through prayer even in impossible situations, she relates this story.

We were detained in China longer than we expected to stay, because of the fact that the Chinese Bible Encyclopedia, upon which my husband had spent several years of intensive labor, was not off the press as yet. We had expected that it would be ready for circulation in the spring of 1925 but we soon learned that "you cannot hustle the East." We knew that the Lord's hand was in it and we earnestly sought through prayer, His unseen purpose. We prayed without ceasing. "Before they call, I will answer and before they are done speaking, I will hear." Early in January as we knelt in prayer, there came a clear impression upon us that we should invite Mr. Paget Wilkes to come to Shanghai and help us in the work of personal evangelism during the coming conference season. His book "The Dynamic of Service," had been distributed widely in connection with the World-Wide

Revival Prayer Movement. However, Mr. Wilkes replied that there seemed no possibility of his acceptance, and his letter indicated that so far as he was concerned the matter was closed.

We prayed all the more fervently and unceasingly, and after two weeks had passed we again wrote him stating that we felt that the Holy Spirit had prompted our letter to him and we asked him not to dismiss the matter from his mind but to continue with us in prayer, and watch in the same with thanksgiving. Weeks passed in believing prayer and the obstacles one by one began to be removed. "The mountains skip like rams, and the little hills like lambs. What ailest thee O thou sea that thou fleddest? Thou Jordan that thou wast driven back? Ye mountains that ye skip like rams; and ye little hills like lambs? I am the Lord: that is my Name; and My glory will I not give to another; neither My praise to graven images. New things do I declare, before they spring forth I will tell you of them." All these promises were literally fulfilled in the weeks that followed, and early in April came the letter from Mr. Wilkes accepting our invitation.

At once we began arrangements for the entertainment of Mr. and Mrs. Wilkes at Kuling the biggest summer resort and conference center in all China. Every thing was complete and in readiness, when like a bolt out of a blue sky came the unfortunate conflict of the student riots which inflamed China from east to west and from north to south.

The accounts of the riot were exaggerated and carried to all the interior cities. One of these exaggerated accounts stated "the blood of the slain Chinese had been spattered up to the skies, so cruel had been the massacre by the British troops on that eventful day." Like wildfire the anti-foreign and anti-Christian hatred spread. All forms of missionary endeavor were threatened. We had to give up all hope of holding the regular summer conferences. This was a situation not dreamed of when we sent our invitation to Mr. Wilkes. Soon the evacuation of mission stations was necessary, and the good people who labored in these stations, many despoiled of their earthly all, began to swarm into Shanghai. Believing that the Lord would finish that which He had begun, we were reminded of the words in 1 Sam. 10:7: "That thou do as occasion serve thee; for God is with thee." After conference with some friends and much prayer, we decided to quietly hold meetings for the missionaries in Shanghai and have Mr. and Mrs. Wilkes and Rev. and Mrs. Russell Howden, of England, who were coming on invitation of the Stewart Evangelistic Committee, hold these meetings when they arrived.

These good folks were due to arrive June 26th. The trouble had not abated and on June 19th the following cablegram was received from Mr. Wilkes, "Shall we postpone sailing till more settled?" Again we were thrown back upon the One who never fails us, and lifting our hearts to Him for

very special guidance, we were led to cable back the one word, "Come." The following day, the friends who had expressed a willingness to unite in the effort of conducting a missionary conference, withdrew their support, after they interviewed the British authorities, who doubted the wisdom of at-

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tempting *anything* of a public character at this time. We knew something of what the Apostle Paul meant when he said, "No man stood with me." To substantiate that all our planning was of the Holy Spirit, it might be well here to borrow a few words from Mr. Howden's book entitled "My Mission to

China." Mr. Howden says, "At Kobe we found letters and a cable awaiting us bidding us to remain in Japan and not to venture on to China. We were naturally very much exercised by this. The China Conference Committee suggested that instead of attempting to do work in China this year, we should remain in Japan and that opportunity might be afforded for ministry in connection with the Ka-ruizawa Conference. But, as we prayed about it, the conviction came with unescapable force that we had been called to China and not to Japan. As soon as the decision had been reached, our minds were at ease about the matter. It seemed to us just then in the light of all information we could gather, that God's dear people in China might already be facing a recurrence of the Boxer year. However we arrived at our decision and sent off our cable in reply. And half an hour after we were astonished and delighted to see Mr. and Mrs. Paget Wilkes coming aboard, bound themselves for Shanghai, to take a series of meetings for which some friends there had asked in view of the great crisis. Here was a swift confirmation given just when it meant so much to us. It was just like God, who knows His creatures' weaknesses to do a thing like that. And Eliezer's thankful acknowledgment came unbidden to one's memory "I, being in the way the Lord led me.".....These words from Mr. Howden show how marvelously the Lord was performing His purposes through our prayers. When the Lord hath purposed who shall disannul?

When His hand is stretched out, who shall turn it back?

And now prayer was made for the place of *God's selection* to hold the meetings. Several places were suitable and available, but distrusting our own judgment we sought the Lord and He heard us. It seemed to us that the Union church, of Shanghai, was the place He indicated. Humanly speaking the Union church should have been the last place to go to. It was of an entirely British constituency and during this terrible feeling of hatred, surely no Chinese would venture into the building and the probabilities were that the meetings would be molested by the Chinese antagonism. But going forward on our knees we went to the trustees of the Union church and secured a small room which was formerly used for the weekly missionary meeting. This room would accomodate 150 very comfortably. When some were asked how many were expected to attend the first meeting, the answer was, about fifty. But the Lord was with us from the beginning and at our first meeting this room was crowded, and overflowed into the hall and even to the stairs leading to it. We then secured a larger room on the first floor, used for the Sunday school, and for three weeks this room was filled day after day. On July 7th, a morning prayer meeting began at our own home, 715 Dixwell Road, where fervent prayers were offered and seasons of great blessings were enjoyed. To show how prayer was answered at these meetings, on the morning of July 11th, Dr.

Mary Stone brought to the meeting a young Chinese woman suffering from tuberculosis. Dr. Stone's skill had failed to check the ravages of this disease and recovery seemed hopeless. Prayer was offered on her behalf and her condition immediately improved and she was able to attend the meetings.

It was at this prayer meeting the conviction came to us that meetings should be conducted for the Chinese. To our utter amazement a number of Chinese had been attending the missionary gatherings even though they were being held in a British church and the anti-foreign feeling was so rife. It seemed as though a great door and effectual was being opened there. But at once the difficulty arose of getting the message to the Chinese people for Mr. Wilkes had never spoken by interpretation and we knew of no one who was qualified for this service. We dropped on our knees in a little circle and asked God's guidance. As we knelt, the Spirit laid upon the hearts of two of the circle for this important service Leland Wang, a young Chinese evangelist, formerly an officer in the Chinese Navy, but who, having heard the call to preach Christ, had abandoned all earthly hopes for "The Better Way." We arose from our knees and voiced this impression. At once the question arose: "Where is Mr. Wang?" "Somewhere in Shantung, but where?" Shantung is a fairly large piece of ground. Nearly 60,000 square miles in extent with a population of about forty millions. No one knew definitely but it was thought that a very dear friend of his would

be able to give the desired information that we might wire him. One of those present went at once to this friend but, to our disappointment, she was not able to give us any more information than we already had. Again it meant waiting upon God to be shown the next step. However, Rev. J. B. Thornton, who is now a pastor in St. Louis was at this time in Japan, and a few years before, had conducted a series of revival services in Shanghai with great success. Mr. Thornton always used an interpreter in addressing an audience, even in Japan where he had been a missionary for several years. Knowing that the Lord was with us thus far, we were led to cable Mr. Thornton, "to come over and help us." In order to show how faithful our God was, I must relate the details in connection with this invitation. A small group had met for further conference in prayer, and it was on the morning of July 13th that the cable was mentioned. Mr. Wilkes thought that to enlighten Mr. Thornton, as to the purpose for which he was invited, a cable of sufficient length would be too costly and that a letter would answer the purpose. I was still minded to send the cable and this was done, followed by a letter written by Mr. Wilkes. Afterwards when Mr. Thornton arrived, we learned that he never received the letter and *if the cable had not been sent he would have known nothing about our Shanghai meetings.*

Very early in the morning of July 14th it was brought to mind that Miss Dora Yu, who had just

closed a large Chinese Conference should be made acquainted with what had been done and that we should secure her coöperation without delay. We felt that we should drive out to Kiangwan where she was located before the prayer meeting at 10 o'clock. The family mildly objected, suggesting

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that at 11:30, after the prayer meeting, would be a better time to go. Again the guidance came and at 9 o'clock we started for Miss Yu's Bible School, with the thought of bringing her back to the prayer meeting. When we reached there Miss Yu followed the servant who admitted us. We briefly told her our purpose. She exclaimed: "I am glad

to see you. Come right in. I want you to tell both Leland Wang and myself about these plans. He got here about two minutes ago having arrived in Shanghai at 10 o'clock last night." Miss Yu said that they were just forming plans for going to Foo Chow and, had we waited until 11 o'clock their passages would have been secured and their tickets bought. As we spoke of what God had been laying upon our hearts and of the difficulty of Mr. Wilkes never having spoken through an interpreter, she reached out her hand and pointing to Mr. Wang said: "Here's your interpreter." Those who attended the conference and saw how graciously the Spirit used him, though at the beginning he felt that he could not possibly stay longer than one week, knew that he was the man of God's own choosing.

On Wednesday the 15th of July Mr. Thornton cabled as follows, "Can come, but Karuizawa, August 12th." We had known that Mr. Thornton was to have charge of a conference for the deepening of the spiritual life at that place, but we knew that the Lord could bring him to help us until that time. On the 18th of July we had an all day meeting of prayer, fasting and praise. The morning session was in our own home. We had secured the Union church for these meetings for the Chinese, though many friends objected to this church on the ground of it being British, and that they as a nation were intensely hated. Again our God overruled this intense feeling and on the first day the crowd was so great that some had to stand. The trustees

of the Union church were asked for the use of the auditorium for this conference and the petition was granted with the words, "We are proud to have our church used for this purpose."

Mr. Thornton had just arrived in time, for, after he had been in Shanghai two days, Mr. Wilkes broke down in health and became incapacitated. Mr. Thornton and Mr. Wang carried on for a whole week before Mr. Wilkes was again able to take part. Under Mr. Thornton's leadership, the meetings increased in attendance and the spiritual tide rose higher and higher. Many missionaries as well as Chinese testified of blessings received, and of Mr. Thornton's last message, Mr. Wang said, "I would not take \$10,000.00 for the personal blessing received this hour." Mr. Thornton was compelled to return to Japan to conduct the meetings which were to start at Karuizawa on August 12th. At his parting Mr. Thornton said to me, "Mrs. Woods, this is not a conference. A conference is dependent upon the speaker. This is a revival. I have never in all my experience seen any thing like it. The reason I say this is because the people who crowd into the church, are just as willing to listen to a Chinese evangelist as they are to a foreign speaker." After Mr. Thornton left us we had no more overflow meetings though the attendance was large and the interest continued unabated.

On August 1st we sent telegrams to Kuling, Pei-Tai-Ho, and Kikungshan, asking the friends to join us in fasting and prayer for victory. Monday

morning we were impressed with the importance of calling for a day of prayer and fasting on the following Wednesday (August 5th). The morning mail brought a letter from Miss Jo Woods who had been a member of the Round Table for three weeks but had gone to Mokanshan, saying that the friends there had arranged to observe this day in like manner. In the afternoon, a telegram was received from Kuling with these words: "Convention prays praises, Isa. 45:8: 'Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.'" Signed, So. Presbyterians. Wednesday morning, the Spirit guided us to the Word of God in Ezra 8:21, 23: "Then I proclaimed a fast there,.....that we might afflict ourselves before our God to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our God is upon all them for good that seek him but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this: and he was entreated of us." It was a day never to be forgotten.

Evangelist Leland Wang took the hours from 10 until 12, after which Miss Dora Yu presided. Prayer went on without interruption, a large number in attendance. At 3 o'clock confession began,

which cost those, who were constrained of the Holy Spirit, to confess their sins openly, very dearly. We will not mention in details some of the grievous sins which had been committed and which were made known at this time. Theft and covetousness were the two sins given greatest prominence. One pastor the following morning, went to six different people and made right wrongs which had been existing. One young student, under the great stress of feeling, confessed to having pilfered in small sums, an aggregate of \$300.00 from a foreign firm who had employed him during a period of several years. This young student made restitution.

At this meeting, the wife of a rich merchant in Shanghai gave a testimony to the mighty power of God in salvation saying: "I was educated in one of the Mission Schools but was living a nominal Christian life. I attended Dora Yu's Sunday afternoon Bible Class over ten years ago while she was living in Shanghai. The Lord spoke to me through the Word given them; such deep conviction came upon me that I had no peace at heart until confessions and restitutions were made according to the leading of the Spirit. I well remember the joy when I obeyed and how Christ came into my heart then, but I never testified in public of this joy. The Holy Spirit is urging me to witness before others and I can no longer keep my seat until I have done so."

One of the most potent factors making for the spiritual success of the meetings were two group

prayer meetings—one for gentlemen, for which Dr. Woods was responsible, and the other for ladies, for which I was responsible. We prayed during the entire time the preaching service was going on.

We must not fail to mention the wonderful way in which a musician was provided. We had been going forward on our knees very softly. In the early days of the missionary conference, I had spoken to Mrs. Earle Woodberry, whom I knew quite well, about the possibility of good music being required, but for several days nothing further was said. She, thinking that I referred to solo work, brought her song book day after day. She was a pianist. At last we were clearly shown that she was to take charge of the music, and were all convinced the first day she presided at the piano, that we had a musician of rare ability and spiritual interpretation. I have since learned that she had been used for several years in conference work in the United States, but of this I knew nothing at the time.

On Thursday, August the 6th, we received a cable from Mrs. Caroline Atwater Mason, the author of "The Highway," which has contributed so much to the forces for righteousness, in these critical times in the history of the church, with these words only Ps. 98, "Oh sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly showed in the

sight of the heathen. He hath remembered His mercy and His truth toward the House of Israel: all the ends of the earth hath seen the salvation of our God. Make a joyful noise unto the Lord all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a song. With trumpets and the sound of cornet make a joyful noise before the Lord, the King. Let the sea roar and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together. Before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and people with equity." Others sent letters to the effect that they were joining us in prayer and fasting. Their prayers were felt mightily in the meetings.

Can we wonder that the enemy of souls was defeated and that the Spirit of the living God again was given the right of way? There was a clearance of the spiritual atmosphere of which all were very conscious.

Every day during the following week the church proper was filled to capacity and souls were saved, and many yielded themselves for service.

Perhaps I ought to say that we had no committee in connection with this conference, the responsibility, which had been laid upon a few, led us to conduct a "round table" for conference and prayer. At our first round table conference someone asked how this movement was to be financed and we re-

plied that God had given Dr. Woods and me the joy and privilege of underwriting the expenses. With the money given in the boxes all expenses were met without appeals for funds. At our first round table, too, the suggestion was made by one of the Chinese leaders that the Chinese Christians might not be willing to come to a foreign church. However we were so confident that God had chosen the British church that we replied that the meeting was a supernatural one and our faith must rise to overcome all obstacles. And God did overcome the obstacles for He used an English church and a British speaker from Japan, two of the most hated nations at this time. "Fear ye not, stand still, and see the salvation of the Lord." Ex. 14: 13.

Mr. and Mrs. Wilkes left us on August the 10th. The meetings however continued, although they took on a different form. Bible reading, prayer, confession and witnessing to the power of the Holy Spirit was engaged in. Some days we prayed and fasted all day. Only prayer could have wrought the blessings that were showered upon us. "As thou goest, step by step, I will open up the way before thee." Prov. 4: 12 (Heb. Tran.). The preaching services were addressed by different ones, local missionaries and those visiting in Shanghai, "came to the help of the Lord" the Presbyterian Church Mission Council was in session at the time and furnished many of the speakers for the afternoon service. Our *Great Leader* never failed us! As if to *set His seal* upon the continuance of the meet-

ings, on August 12th at the close of the address a British lady came forward and said that she had with her a Chinese woman who wished to give testimony from the platform. She offered this testimony," I have lived in Shanghai all my life and have never heard the Gospel. In some way the Spirit led me to the meetings during the previous week. My heart was touched and I realized myself a sinner and was saved by God's grace. I was the first concubine of a man of considerable means. His wife had been separated from him. When I went home from the meetings something seemed to tell me to flee to the Door of Hope. I delayed my going, but on the morning of August the 11th the Spirit told me to go to the Door of Hope that day or my soul would be lost. I went to the Door of Hope and told the superintendent my story. Miss Abercrombie listened to me sympathetically and, seeking the guidance of the Spirit, realizing that eternal life was at stake, she sent for my "husband." When he came I told him the state of my mind and he remarked that he had noticed a change in me the past few days. I told him that the change came from the day I first heard the Gospel. Now I feel that God is calling me to serve Him. Our tears flowed and at the conclusion of our interview he voluntarily gave me the two youngest children. I went out from his home not accepting one cent of support for myself or the children." She is now with friends studying to become an evangelist inasmuch as God is calling her to preach the Gospel of His glorious salvation.

The Rev. J. Russell Howden, Vicar of St. Peters, Tunbridge Wells, England, Deputy Director of the China Inland Mission in that country, who had, despite the dangers, ventured into the interior, to Kikungshan and Pei Tai Conferences, was His chosen servant for the last meetings. A great cosmopolitan audience greeted him, filling the church. After his first message the leading Chinese pastor said "I shall never be satisfied until I am filled with the Holy Spirit."

Thus the meetings continued in might and power until September. Revivals were started in other places as the result of our meetings in Shanghai. Fifty young men and women had consecrated their lives to Him for evangelistic service, many were converted. A revival is essentially for the Church. Those who are "dead in trespasses and sin" cannot be "revived." This is an experience only those who have "been born from above" and who have lost the "joy of the Lord" can know and which will surely lead to concern for the salvation of those whom He came "to seek and to save."

The present situation presents a challenge to the whole Church of Christ. Nothing is impossible with God. If Christians are willing to pray and fast they can bring down the power of God, and the impossible situations that confront China today will be removed by the fire of a whole hearted revival. "If our faith were but more simple, we would take Him at his word." God grant that each one of us might step out and boldly beseech Him at the Mercy

Seat, and, dominated by the Holy Spirit, claim all things for Him.

From the *North China Daily News* of September 5th, we quote the following:—"The remarkable meetings of Chinese Christians which have been held in the church for six weeks (which were preceded by the Missionary Conference of three weeks), have now come to a close; at least, so far as Union church is concerned. We are extremely glad that we have been able to place our church at the disposal of our Chinese brethren and sisters for those services. We have been repaid many times over by seeing their earnestness and enthusiasm and noting how all *bitterness* and *even national feeling* was swallowed up in the tide of spiritual blessing."

The following account from *China's Millions*, October, 1925, issue, is here given to show how far-reaching and impressive were the results of the revival:

The Canadian edition of *China's Millions* for October says that in the city of Shanghai occurred some months ago an unfortunate conflict, the reports of which inflamed China from east to west with an anti-foreign and anti-Christian feeling. Now in that great port city a remarkable spiritual movement has begun. Christian workers in Shanghai who had been engaged in persistent prayer for revival felt led to invite Mr. Paget Wilkes of the Japan Evangelistic Band to hold meetings for missionaries during the summer. He arrived at what seemed a most inopportune time, but owing to the

unsettled state of affairs inland an unusual number of missionaries were being detained in the city, and a series of Bible readings brought together surprisingly large audiences.

The organizers were thereupon embolden to arrange similar gatherings for the Chinese, although the "state of emergency" still continued and even Chinese Christian leaders looked askance at anything emanating from foreigners. Mr. Wilkes not only had to speak through an interpreter but labored under two other handicaps—he was British and from Japan.

Nevertheless, the results far exceeded the most sanguine expectations. Day after day the Union church was crowded with seven hundred Chinese. A missionary of over forty years' experience declared that until that time no such thing had ever been witnessed in Shanghai as a *foreign church crowded with Chinese*.

Such marvellous results achieved amidst circumstances which appeared utterly unfavorable is a most striking instance of divine overruling, and calls us to prayer that this movement may extend over the whole country. "Expect great things from God!" "O Lord, revive thy work in the midst of the years, in the midst of the years make known; remember mercy." Hab. 3:2.

"That men may know that Thou whose Name alone is JEHOVAH art the most high over all the earth." Ps. 83:18.

Testimonials

When the package from you arrived and contained so much more than we had thought or asked we could but say, how rich is our God toward us and we realized the fulfillment of the promise which you quoted for us, "The Lord is able to do much more than this." The books were a blessing to our great W. F. M. S. meeting. We shall keep the books in circulation that many may be benefited by them. The matter of prayer is what the Holy Spirit is pressing upon my own heart, more than any other one subject. We also seem shut up to prayer. It seems the only open door by which we find release of soul, freedom, victory. The coming of the books adds much to the strength of these convictions. I am receiving light on the mystery, the power of prayer through them.

From Czechoslovakia:

Last July I received from my friend your pamphlet on the World Wide Revival Prayer Movement, also saw "The Half Can Never Be Told." Four of us have resolved to give a special time every day for this revival. The reason why I write you is first, to tell you about this, and, if possible, make you feel glad that there is another prayer group bent on asking our Lord to give us the good things He prepares for His children.

Secondly. I should like to ask you whether it would be possible for you to let me have a copy of "The Half Can Never Be Told," for though not all our church members speak English yet there are some who do, and for the others I might translate the book, and tell them about it when we have our Missionary evenings and classes, Young People's Missionary meetings. In short, I would even ask whether I might not have some copies of the little pamphlet for distribution among the English-speaking members. I shall—taking your permission for granted—translate the pamphlet into Bohemian and distribute it wherever I find the Lord would have me put it. I can frankly tell you there has hardly ever come to me a thing appealing to me like this movement. There are many of them, but almost all turn to worldly policies, registration of members, statistics, and glorying over numbers, while you so wisely let the Lord guide you beyond this danger. Accept my thanks just as I thank the Lord for putting this inspiration in my way of life. May the Lord bless you abundantly and let you see the fruit of your labor.

From Germany:

If you can spare a copy of "The Half Can Never Be Told" I would be very grateful, also to know whether I may translate it into German, if this has not been done.

From Missionary Institute, Nyack on Hudson:

I have read "The Half Can Never Be Told" and have been challenged and encouraged to pray for "World Wide Revival." I should like others to receive the blessing of this book and am sending you a list of names to whom I wish you would send copies of it. Enclose one dollar to help pay for them.

From British Pastor:

I have just read the little book "The Half Can Never Be Told," and have enjoyed it. I feel it is what is required today. A real definite call to prayer. Since I read it I have called my people together these last two Sunday nights for definite waiting on God and we purpose doing so all winter.

A Praying Friend:

I would be pleased to receive one of the books "The Half Can Never Be Told." I have been praying for world-wide revival for the last twenty years, and during the last ten years the desire has grown more intense than ever. I have been brought to see that a revival would settle thousands of difficulties and present day questionings. Such an outpouring of the Spirit of God upon His Church would do more in one day than years of preaching without it, more than tons of sermons.

Another:

Some weeks ago I wrote and asked for twelve copies of the book "The Half Can Never Be Told," and you very kindly and promptly sent them on; they were given out a few days later. Seeing that ten thousand more are to be issued we would be glad to have 100 copies if you can spare so many. Not one copy shall be misused nor given carelessly. We have a praying circle here. I would like to give each member a copy, and beyond that circle to friends near and far interested in the great subject.

From a Denver Pastor:

The package of books "The Half Can Never Be Told" was duly received. I am placing them in the hands of ministers, who I believe, will profit by the reading. I am happy to co-operate with you in disseminating the literature of The World Wide Revival Prayer Movement. Much prayer and work is required in these days of "falling away" to arouse the church to its opportunity of receiving showers of blessing from the stretched out hand of our Lord.

From Shanghai, China:

It is Sunday morning and I have just been reading your "The Half Can Never Be Told." It is certainly most opportune—a book for the times—and as I have read my heart has been encouraged.

From a Pastor (Graduate of Princeton Theological Seminary):

The books "The Half Can Never Be Told" are proving a great blessing wherever they are distributed. I do believe the Holy Spirit is using them as a mighty testimony. More and more people are being concerned about the present conditions, not only in the realm of theology but also in the every-day world. They realize things have gone too far for humans to control them and that the only source of help is from God. But most people do not know even the rudiments of prayer. They do not know how to agonize at the throne of grace. For such who are in need of knowing "how it is done" this little book is opening up the eyes of their spiritual understanding. As one person remarked to me, "You know I can understand this book. It has deepened my life because it has shown me that every-day business men can pray, and I am an every-day business man." I am afraid that too many of the marvelous books on prayer are too deep for the average person and consequently have no message for them. But the little book "The Half Can Never Be Told" also has a fresh message for those who are deeply spiritual. It shows them that it has been done and stimulates their faith. We pray constantly that the Holy Spirit will use it as a mighty power for the deepening of prayer life.

From An Appreciative "Applicant":

Dear Friends: I was overwhelmed when the books "The Half Can Never Be Told" arrived, as I thought they were just small booklets. *Thank you* so much for so generously answering my request and I have received them as truly gifts from the Lord. I had a feeling you had been praying about sending them as they were delayed in coming. Again thank you in His Name.

Another Appreciative Friend:

Thanks *many* times for these dear little books. I expected to receive some *pamphlets* instead of books in reply to my letter. I mean to distribute them wisely where people will *appreciate them*. We have several prayer bands in various parts of this city. The record of the "sample" of the Fulton Street prayer meeting interested me greatly. I want the band to read the book—it is full of inspiration—and I am so glad the Holy Spirit works so mightily in the hearts of His people. May our Father bless you most richly in your beautiful work.

A Friend, Canterbury, England, writes:

I sent for "The Half Can Never Be Told" and have distributed them to friends who had not known of it. Then I had several copies of *Revivals* and *The Greatest Force On*

Earth and I am getting them into out-of-the-way places among praying friends. We are hoping to have a Mission in Lent in our parish and a very good missionary is coming to us, so I use your books asking the reader to specially remember us in prayer for revival among God's children and awakening of outsiders. So I believe they will be a great help.

From a Missionary to Japan:

Having been loaned the book "Take This Child" by Mary Warburton Booth, by one to whom you sent it, I am enclosing a check for \$—— and the above list of addresses to whom I would like a copy mailed, and trust this amount will be enough to cover the postage—another "much more"—and if there should be a surplus please use it for books you may be sending out. Yours with prayer and praise for our Lord's blessing on this book.

From New Jersey:

"Greeting!" Having seen the ad. with reference to Dr. Payne's two books on prayer, I am writing to obtain them for help at our devotional meetings and for loaning for personal use among believers in this vicinity. "The Wars of the Lord" was blessed to fellow believers here and is now handed on from one to another in a distant place. It is indeed high time to herald the warning cry "Behold, He Cometh."—*From one who signs herself For Thirty Years Missionary to China.*

From Yarmouth, Maine:

Through reading that choice book, "The Half Can Never Be Told," I have learned to my great joy, that a great prayer movement is in being. Will you please tell me all you can about this movement and send me any literature you may have concerning the work? I may say at this time, that I have been praying for a World Wide Revival for many years, since 1893.

Copy of Letter from The Laurels, Kidgate, Brikau:

DEAR DR. AND MRS. WOODS: Just a few lines of heartfelt thanks. I have just held a twelve-days' mission in my own church. I used narratives from the "Half Can Never Be Told." The Holy Spirit greatly blessed them. Over thirty lovely conversions took place. Believers were mightily kindled to fresh love, prayer and faith. Many of the converts are fine young people. Revival is spreading to my nine village chapels 6, 8 and 10 miles away. Scores are ripe for harvesting in our Sunday Schools. I'm going to put in the sickle for the Master! *Now could you send me* copies of "The Half Can Never Be Told" to help kindle a genuine revival all over my circuit and county. Again warm thanks and gratitude. God bless you!

The High Way

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ATWATER
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By CAROLINE ATWATER MASON

T"Long before the controversy now on took its present form I had the habit of browsing in my husband's library, where I became familiar with the trend of Modern Theology. I was a year in writing 'The High Way,' but the manuscript was in the hands of the publishers long before the differences now existing between the various schools of religious thought became acute. The controversy over the Virgin Birth has left me unaffected, since I believe in God as a Creator, and find no difficulty in accepting this explicit evidence of His power. It was because the integrity and authority of the Bible were assailed by Christian scholars that the fire burned within me.

G. Campbell Morgan, D.D., says: "I have just read 'The High Way.' I wish I could get hold of some millionaire who wants to make a real investment of some of his money in the interest of God. If I could, I'd persuade him to pay for an edition of half a million and scatter it broadcast among the young people of our colleges. . . . The message of the book is simply tremendous."

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Translated from the French by Isabelle May and Emily M. Newton

THAMILLA

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¶ Above all else, *Thamilla* is a revelation of the blighting effect of Moslem law on Moslem womanhood. The French original was written in order to compel attention to the rights of women, and it was reproduced in English, as the translators state, "because we heard in it the poignant and inarticulate cry of the women of all the East, without hope in the world."

THE AUTHOR AND TRANSLATORS

¶ *Monsieur Ferdinand Duchene*, author of *Thamilla*, for years has been Justice of the Court of Appeals of Algiers, and has had every opportunity to know native laws and customs, and the tragedies which result from them. That knowledge, and his intense interest in Moslem womanhood, have led to his writing five novels under the general series title of "The Barbaresques," of which *Thamilla* is one. Their exquisite artistry has twice brought him Grand Prizes in Literature, and already has led to the beginning of better days for Algerian women.

¶ *Miss Isabelle May and Miss Emily M. Newton*, American women long in sympathetic contact with foreign missions, have made several extended journeys into Moslem lands, and in their translation of *Thamilla* have been surprisingly faithful both to facts and language among the people of North Africa and to the excellences of the French original of the story.

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